

A
SERMON
Touching the
DIVINE RIGHT
AND
DUE OBSERVATION
OF THE
LORDS DAY.

Preached before the LORD DEPUTY,
and the Lords SPIRITUAL & TEMPORAL of the
Kingdom of IRELAND; In time of Parlia-
ment. At Christ-Church Dublin. On Sunday the
6th. of October, 1695.

With a PREFACE humbly address'd to the whole
Body of English Protestants: Especially those inha-
biting the Kingdom of IRELAND.

By EDWARD Lord Bishop of Cork and Ross.

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A

PREFACE to the ensuing SERMON.

Humbly Address'd

To the Whole Body of *English Protestants* :
Especially those inhabiting the Kingdom
of *IRELAND*.

I Have long grieved to see the *Sacredness of the Lords Day* run so low, as too plainly it appears to do, in the opinion of Multitudes, who profess themselves of the *Reformed Church of Ireland*; From the *Irish Papists* I never expected better, since I came to know them: They will never have *veneration* for any thing which *Protestants* account *sacred*; as witness their constant treatment of our *Bibles*. Nor do I apprehend any *possibility* of Reforming them, either in this or any other of their *Ill Principles and practices*, while they have a *sett* of such *Minsgers* as their *present Priests* allowed them: and those too; with so *absolute a Dominion* over them, as is usual in that Church.

But for men, that own the name of *Protestants*, and glory to be thought *English Protestants*, for these I say, openly to espouse the calumny of *Figmentum Anglicanum*, in case of a *Divine right* for the *Lords Day*, and pursuant hereto in their *Practice* perfectly to fall in with *Papists*, laying aside all *Afternoon worship* on the *Lords Day*, as is done now in very many

Country Parishes in this Kingdom, and onely in the Morning sometimes, for fashion-sake to come to Church, as the others do to their *Mass houses*, is a sad demonstration that either they *never* were true *Protestants* (because not understanding, or not receiving and observing the Doctrine, Laws and Worsh'p of the Church, whereof they profess themselves Members) or that they have now most *deplorably degenerated* and fallen off from its constitution.

There is yet a farther and *more abominable neglect*, than that, which I have complained of, (and proceeding no doubt from the same Principle, that is mean and common thoughts of the Lords Day) perhaps not so constant as the other, but very common in *Country-Cures*, namely that they *are not supplyed* any otherwise but *once a fortnight*, or in some places once in *three weeks*; yea even where the revenues of the place, either of it self, or by unions, *would well pay* a Curate resident, and constantly attendant.

With an eye at *redressing* these so *insufferable and unchristian evils*, I first delivered in a great audience, and now publish to the World the *ensuing discourse*. In which I struck at the root, the Principle before taxed; and have *laid together*, in the clearest light, briefest compass, and most Natural order (as neer as I could comprehend) all the *best Evidences*, I remember produced, in *plea for the Divine right of the Lords Day*, and the true *Christian way of ballowing it*. Which latter point I have stated, I hope, to as to *conduct* all, who will *hear*, into truly *Holy practice*; but not to *burden* or *intangle* the *Conscience* of any, who will *consider*. And all along, as *Argumentum*

tum ad homines, and a Plea which I had great confidence in, I have urged sincerely, what I take to be the *Doctrine of the Church of England*, in this matter. It is not to be expected that in so short a piece, all should be said in such manner as is necessary to prevent the *Exceptions or answer the Cavils* of many: I accounted it therefore necessary, here to add a few things, as well for the one purpose as the other.

I have asserted a Divine right to the *Lords Day*. Now a *Divine Right* may arise from a *Divine Institution, Immediate or Mediate*: And again, either of these may be *express* or *virtual*. There are not wanting Authors, of great Name, who have maintained the *Lords day* to have been appointed, for the day of publick Christian Worship, by our *Lords own mouth*, at some of his Apparitions, and in some of his Discourses to his Disciples, in the interval of his *Resurrection and Ascension*. If so, then would there be a *Divine Right by immediate express Institution*. But I will frankly acknowledg this (although not at all unlikely, but rather of the highest probability, yet) to have been advanced, in my judgment, with better Intention than Evidence. I have therefore mainly, as to Authority immediate from our Lord himself, insisted upon his *own practice*, by his frequent presence at, and solemn meeting in, the *Assemblies* of his Disciples and faithful followers, on that day; And when he appeared no more, sending in their *Assembly* on that day, the *Holy Ghost* upon them all; which I aver to be *Virtual Institution*: And if an Institution, there is no question at all, of

it's being *immediately Divine*. Then in pursuance hereof, I insist also on the *continued practice of the Apostles*, from the very day of our Lords Resurrection, as far as is Recorded, solemnly assembling, still on that day (which can hardly be conceived without some private directions suggested from himself) and their *giving order in the Churches* (especially of the *Gentiles*) which they planted for the publick Assemblies to be made hereon. Their *practice* I aver to be a *continuance of a virtual Divine Institution*, and their *Orders given*, an *express Divine Institution*, but both indeed *Mediate*. And if there be any of our Church who are not willing to allow these, and especially the *Apostles practice and orders*, to be sufficient grounds of a *Divine Right*, I desire, that they will not herein be *too peremptory*, least they be found less *constant* to themselves; particularly, in denying that to be a *Divine Right* in case of the Lords day, which they not onely *admit* but plead as a *Divine Right*, in other cases, to some of them perhaps of more comfortable importance; suppose *Episcopacy* and *Church-Rights*.

As to styling the Lords day a *Christian Sabbath* (which I have not done, but after our Church) I acknowledge it can be called so only (*Αναργός*,) by proportion and not strictly. THE *Christian Sabbath*, properly & eminently, is that, which *remains to the people of God*. Heb. iv. 9. A *Christian Sabbath*, I conceive, it may with much more propriety be called. For if it be a Sabbath at all (or a day of Rest ordinarily from servile labour) it must be acknowledged a *Christian Sabbath*: *Jewish, Turkish, or Heathen* we are sure

it is not. And for giving it the Name *Sabbath*, though I confess the frequency of this style is more Novel, and peculiar to some People, yet it is plain, by our *Homilies*, that *Our Reformers* did use it. And I am sure *Origen* so styles it, and if I am not mistaken another of the Fathers also, whom I name not for fear of error; the best part of my books having been strangers to my Eyes, now above seven years: for which reason I have forborn to cite particularly most of the Authorities I have alledged as I pass along. But if need be I promise sacredly particular citations in a new Edition, when God shall restore my books to me. I alledge, what I do now, mostly out of *Excerpta*, taken many years ago by my self, but not with connexions and references so particular, as I can fully trust to. But to Return. That which makes many persons of sound and good Judgment shy of this name *Sabbath under Christianity*, is I conceive, for that they, who use it most, seem under this style to endeavour the introducing a *Judaical Yoke*, and entiteling the *Lords day*, to all the *Sabbatical strictnesses or severities* of the bodily Rest, imposed on the old people, by the letter of the fourth Commandment, and the Precepts appendant to it, in the Law. As to *Duration of time*, they would oblige all Christian people to a *Natural day* of twenty four hours, from Even to Even, or from twelve of the Clock Midnight to twelve of the Clock Midnight; in all which space, they would bear us in hand, nothing is to be done, which was not lawful for the Jews to have done on their *Sabbath*. Nay indeed

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as to the *strictness of the Rest*, diverse Liberties allowed (because not forbidden) the Jews, are by these teachers, upon the pretence of a *Sabbath Spiritual* as well as *Corporal*, said to be forbidden Christian people; even by the *letter of the fourth Commandment*. And thus, intolerable burthens, and inextricable snares, the particulars of which would require a volume to set down, are prepared for us. As to all which, I conceive, if People would duly heed, no more need to be said, for the disentangling Conscience, from the scruples these men have injected, than that truly Apostolical Canon, *Acts xv.* *It seemed good to the Holy Ghost, and to us, to lay no greater burden upon you than these necessary things ; That ye abstain from meats offered to Idols, and from bloud, and from things strangled, and from fornication :* Amongst which necessary things, there is no Syllable importing any of the *Sabbatical Rites*. Nor can it be said, the Reason of such silence was, the sense the world had of the immutable Obligation of the fourth Command; for the Obligation of the sixth, and seventh Commandments must be acknowledged as immutable ; yet is there mention here of *Fornication*, and of *Blood*, in the very Conciliary Decree. I do conclude therefore, as well from hence, as from *Colloſſ. ii.* (urged in the discourse) that all the *Ceremonial part of the fourth Command*, with the appendant Laws, are truly ceas'd ; *nailed to the Cross of Christ*, and by it taken away ; which is amply sufficient for the letting Conscience at liberty. But I must together conclude that the *Natural and Spiritual part of that Commandment*

ment are no whit at all infringed. The natural part was and is nothing but immutable and *Eternal Equity*. That God should have a due proportion of our time; And that not so much privately, by secret Devotion of our own (though that be necessary also) as by a publick separating it, or cutting it off, from Common Employments, to publick sacred Offices. Thus much of a Sabbath I insist on to be perpetually, and naturally Moral, from Paradise in *Eden*, to *Paradise in a better World*. And as to the Spiritual part of the Command, that certainly is so far from being abated by the *Gospel-Oeconomy*, that it is rather set higher. There is none deny the *Christian is bound to the Spiritual Rest*: onely some tell us, and that not without Reason, that this is our Duty, for our whole life, and not for one day in the week onely.

I embrace with all my heart this Doctrine, of Christian peoples being obliged to endeavour, their whole life my be a Spiritual Sabbath, a Rest from Sin, Carnality Voluptuousnes, &c. And I onely desire we may hold to it. Let all those therefore, who hold this Doctrine pardon me, if I adventure (according to their Concessions, *Minus a quo petere, ut a quum feram*) to intreat them, and all Christian People, but to keep the *Lords day* as such a Spiritual Rest. In plain terms, I would desire no more towards the keeping Holy the Lords day, than that the *Christians of the present Age*, would in private keep the *Lords day* as perfectly a Spiritual Sabbath, as the *Primitiye Christians did every day in the week*: onely

onely with this *Addition*; That what publick Offices the Primitive Christians observed constantly on *each* Lords day, may also be observed thereon by us at present; and what Liberties they forbore always, may be forborn on this day.

Sicut

13

The point of controversy falls mainly on *private* or *Family*-duties. These some men cannot endure that all Christian People should be obliged to: And for the shifting off the necessity of these, and setting the ordinary people free to *Games and Sports* on the *Lords Day*-afternoon, diverse Laborious, and some truely not unlearned Books, have been written: Wherin I must confess I cannot but wonder to see Protestant Doctors hunt for, and greedily snap those Nice distinctions, in use with the Popish Schools, for the defence of the corruptions of their Church, and gravely apply them for the decision of Cases of Conscience against their Protestant Brethren: I will now lanch forth into particulars of Controversy, but instead thereof, pursuant to what I now desired, onely lay down *two conclusions*, which I suppose must approve themselves, by their own *intrinsick Evidence*, without Controversy, to the conscience of all who understand and will consider them. 1. None who call themselves *Christians* may, in this Age make such *Liberties*, *Sports*, *Games* and *Recreations*, as it cannot be proved the Primitive Christians allowed themselves on *any days*, to be their *ordinary diversiments on the Lords Day*. And if so, I am sure *Cards*, *Dice*, *Tables*, &c. within doors; *Dancing*, *Pipeing*, *Revels*, &c. without doors, must all be laid aside.

For

For none can shew, the Antient Christians used these any daies. On the contrary many Canons of the antient Councils severelly condemn them at all times ; especially to some Persons. And if there should be any of our *Clergy*, who plead for those *within-door Games* mentioned, they will do well to consult the *XLII. Irish Canon*, and the *Old Injunctions* in the Reformation of *King Edward* and *Queen Elizabeth*, whence most probably the Compilers of our Canons more immediatly took those parts of them, and whence I hope they may be satisfied. But to proceed: I say 2dly. In all *doubtful cases*, it is still the best to take the *safer side*, and that, which in it self cannot be *sinful*, but is *Pious and commendable*. Now certainly, upon the *Lords day*, preparing our selves for our *publick Devotions* by *private Prayer*, *Examination of Conscience*, and *composing our minds* to a *serious temper* and *awful apprehensions of God*, whom we are to worship, before we go to *Church*; *Recollections* in convenient time when we are *returned*, *Examining* and *Instructing* our *Children* and *Servants*, causing them to attend *Reading* and *Family-prayers* and *Psalms* for some reasonable time, and restraining them all the day long from many *Liberties* usual on common *dayes*, all these can have, of themselves no *sin* in them; but are *pious and commendable*, and will turn to our own and our Families account one day, if not at present.

Herein, let the *forced Concessions* of some of the *keenest disputants* in behalf of *Sunday Sports* be heard:

" 1. Whatever may hinder either the worship of
" God it self, or our profiting therein; should be
" forborn and avoided. -----

*Iron-sides 7 Que-
stions. Cap. 24. p. 224. p. 269.* " For all such things, whatsoe-
ver, as keep us from, or hin-
der us in the Publik Worship,
" are altogether unlawful on the

" Lords Day. (2.) It is not unlawful to observe
" the Lords Day with as great strictness as the Jews
" did the Sabbath: provided we have no opinion,
" that such rest is of necessity to be observed, under
" pain of sin, putting Religion therein [p. 227.]
" And that we censure not others who use their liber-
" ty; nor out of a superstitious fear decline the doing
" any work of Necessity or Charity, the benefit
" whereof would be utterly lost; were the present
" opportunity neglected (3.) Those who can and
" will spend the vacant time of the Lords Day, in
" the private Exercises of piety, ought not to be
" discountenanced or disheartened, but encouraged
" rather p. 268. In a word, let all follow thus
what their own consciences, when they are serious
cannot (what the very learned defenders of such
Liberties as they are fond of, when they consulted
their own consciences, could not) but confess, and
there is little question but the whole Lords Day will
be generally spent as in this discourse is pressed.

It may be observed, I have not pressed such severi-
ties, as exclude *due refreshments*, and keeping the
spirits in vigour and cheerfulness: Nor do I suppose
those

those expressions giving *the whole day to God*, and the like, which I have produced out of holy mens writings, use to be taken in such a *rigorous sense* that the private and publick duties having been conscientiously performed and secured, any should conclude it unlawful, for people to walk abroad awhile in fresh air, and Contemplate the works of God, and enjoy themselves in beholding and moderately using them. No nor for them sitting at home, to let drop, at their Meals or otherwise, out of the times of their Devotions, something of innocent cheerful discourse; or, as occasion offers, to speak touching matters of concernment to them, or of the common Occurrents in Human affairs: though the less of this the better. In a word: *That, which I insist on as required, is, that All this day, Christians take care, not to disorder their hearts for the worship of God*, but that, after their several refreshments, they may return again, with composed minds, to the thoughts of God and Heaven, and their duties; and in the Evening sweetly commit their Souls and Bodys, their family and substance, to the Divine protection, reposing themselves comfortably in Gods favour, and in the good hopes of his acceptance in Christ Jesus. If thus the day be spent, it is as much given to God, as our present condition will suffer us.

b. 2

But will some say, if this be all you contend for, who denies the Divine obligation of the Lords Day, or its observation, thus stated? I answer, many have done and still do deny it. Onely it comes to pass in this particular case (what does more generally,

when men write in defence of such Doctrines, which their *Interest* rather than their *Conscience* approves) that by their own concessions in conscience, they sometimes contradict, what they have said for *Interest*. And hence it is that we may easily pick, out of our very Adversaries writings, sundry memorable passages which favour us, and so sometimes they deny, what we contend for, and sometimes they grant it. In the mean time, what is the effect which these Learned mens denying (flatly and directly) sometimes in their writings; sometimes in ordinary discourse (and it were to be wished they did it not in their most sacred discourses too) what I say is the effect which their denying the morality of the fourth command has in the World ? Truly nothing but the growth of *Licentiousness and Irreligion*. I know they pretend only to *Innocent Liberty*, and easing peoples Consciences of endless Scruples : But is not Conscience easy enough by asserting such a Morality and Observation of a Christian Sabbath as above ? They would be understood to deny meerly such a *Natural Morality* of the letter of the fourth Command, as there is in the first, **Thou shalt have no other Gods but me.** That is thou shall worship the Lord thy God and him alone shalt thou serve ; The Justness and Obligation whereof, the very light of Nature, or reflecting upon the very Terms, doth dictate to us. They would be content, they'll say, to allow unto the fourth Command a kind of *Equitable morality* and own the command too in some regard as *positively Moral*. Nor do I deny, but that when they thus speak, they speak what,

what, if strictly taken and well understood, is reason ; and as farr forth as there is reason and truth in it, I have owned it : But the People in the mean time understand not the *Nice and distinct degrees of Morality*. And when they read or here learned men deny the Morality of the fourth Commandment, they *take all at Random* ; and think themselves at liberty. They say with themselves “ If indeed we keep the Lords Day, tis true we do well ; but if we see fit to travel, or if we take our pleasure, or bodily ease, all that day, we sin not : For the fourth command is not moral : And the Lords Day is onely a Church Holy day. All dayes under the Gospel are equal as our most learned Doctors teach us. Now is it not evident that by these Terms, such learned men have betrayed poor plain people into Licentiousness Prophaness and Irreligion ? And were it not better, to be more cautious, and allow all the Decalogue to be moral, as indeed it is in one degree or other (though one command, or one duty, may sometimes give place to another, as *Sacrifice to Mercy*) and onely to teach, that the fourth command had *one sense to the Jews*, and *another to us Christians* ; as had the Preface to all the commands, *Thy God that brought thee out of the Land*, &c, and divers passages in other Commands. And finally to press the *Evangelical sense* of all, which none question to be moral enough : were not this I say much better, than by our Learning and exactnes, by terms unknown to Scripture, and distinctions not understood by common people, to become Authors of their sins ? I leave this to the conscience and

and consideration of all prudent and serious Christians, and pass on to another point in the following discourse, which some haply may censure.

Amongst the *constant publick Duties of the Lords day*, I have reckoned *Communicating*. And herein some will conceive I have gone beyond the Law of our Church, which Requires, as they may think, by her Rubrick, that the people Communicate but *three times a year*. To this I say, this is indeed the least which, according to the *Laws of our Church*, will exempt people from *Censure*; but this is far from being all, which she would bring her Sons to. For she has provided a *Communion-service*, not only for every *Lords day*, but for every *holyday in the year*; And by diverse passages of the Rubrick (more than I am willing to insist on at present) it appears she desires more. I may not wave that particular Text of the Rubrick *In Cathedral and Collegiate Churches*, where there are many Priests, every Sunday at the least, except they have a reasonable cause to the contrary, &c. And further to back this Rubrick, I must solemnly profess, I do not see how any Christian can satisfie himself, that he walks according to *Scripture* and *Primitive Rule*, who (except in cases of necessity, or want of opportunity) Communicates seldomner than each *Lords day*. In the beginning of *Christianity*, 'tis plain from *Act*s ii. 42. they Communicated dayly: And this *Custome* continued in a great part of the Church for above four hundred Years after *Christ*, *St. Austin* particularly (who dyed not till the year of our *Lord*. 430) not only mentions

tions it as then Customary, but exhorts to it. I will not urge, that in the Romish Church we may observe the Footsteps of this practice still, from their dayly private Masses. But I must note that the (*minimnm quod sic or*) most seldom returns, that we read the Administration hereof had, in the Apostolical age, were on every Lords Day. *On the first day of the week, when the Disciples came together to break Bread &c.* Acts xxi. And I wish those words which St. Paul reports as in the Body of the Institution, from our Saviour, and which our Church from St. Paul inserts into the form of Consecration, *Do this as oft as ye Drink it in remembrance of me,* had been better considered (especially as they stand in the Original) than they are, by most interpreters. I think I could easily and evidently make out, that they import no less than an exprefs command to this purpose, *every day whereon you publickly assemble, see you celebrate my Supper.* Let this be a constant part of every days publick Worship. But the due Deduction of this sense would take up more room, than I may at present allow my self. However still I challenge, any instance to be produced from Scripture, of Christians in the Apostles age communicating seldomer than each Sunday. I may therefore reasonably conclude touching this Rubrick of our Church, not punishing the negligence of such as Communicate but thrice a year, as our Lord does touching Divorce; *Because of the hardness of mens hearts it is suffered to them; but from the beginning it was not so;* nor is it the mind of our Church it should be so. The Lords Supper was and still ought

ought to be, as occasion requires, Administred oftener than on each Lords day ; but, it being plain that the constant celebration of the Lords Supper and the Lords Day coming in as it were together, and that neither any order or practice of the Apostles, nor any Canon of the Church, has separated them, or excluded the Lords Supper, from the publick duties of the Lords Day ; the separation of them, which is now come into the Church, can onely be made by the corruption and degeneracy of the latter Christian ages : And whether either the corruption or degeneracy of others, will be a good plea for the like in us one day, it behoves us to consider in time. For my own part I am resolved, I and as many as I can prevail with shall never run the venture. I will Communicate or Administer, if I can get but three Christians with me, at least every Lords day : And let others forbear it at their peril, and as they will answer, before God and Christ the Righteous Judge, at the last day.

It remains now I onely add a word or two for removing those neglects which in the begining I taxed, as so frequent, especially amongst the Irish Protestants, in most Country Parishes.

The Neglect of afternoon publick worship, and so of Catechizing youth with that constancy that the Laws have enjoyned, is ordinarily pleaded to be necessitated, or made in a manner unavoidable, by the distance of the Parishioners dwellings from the Churches in the Country. But to this I answer (1.) This is not so constant every where, but that there are some competent number of Protestant Inhabitants within such

such convenient distance, as that there might be a *smaller Congregation in the afternoon*: And then, families might be warned by turns, and in course, to send their younger people on afternoons to Catechism; which thing might be made convenient by a hundred little Contrivances, that the meanest capacities (if people had but a good heart for their duty) would quickly find out. As for instance, if my young people came with me to Church in the morning, I could easily let them stay a dinner-time at their Neighbours house nearer the Church than my own, that they may be at Evening service and Catechism. If they do not, I can order them to be ready, by such a time as I come home, to take the Horse or Horses, with which I and others of my Family went to Church in the Morning, and they will be early enough for their duty. A true good will, and a little zeal for our Religion, may find out more and better expedients as circumstances may varle. (2) If the *Ministers house* be so far distant from the Church, are his and all substantial Religious Neighbours *Houses*, so out of the way, that there can be no small afternoon-Assemblies, in any of them? If any be unwilling to have their house so constantly troubled every Lords Day, convenient *Houses in several districts* may be taken by turns, and in the morning notice given at the Church, that evening Prayers will be at such a Family this day, and at such a one the next Lords Day &c. Now here young people may conveniently appear for Catechism. This will be made much the more tolerable to poorer Inhabitants, if there be a rule set up, that there be not fuel

such custom at any time permitted as giving Drink and Entertainments to the Neighbours that Assemble any more than there is at Church. But I am ashamed to descend to such minute matters; I leave this to good Christians piety and prudence: And take notice in a word of the other more gross neglect above taxed, namely the *Clergies coming to their Cures but once a fortnight, or seldom*.

Where the slenderness of the maintenance is such, that better provision cannot be made, this is to be born and lamented. But in other cases I hope the Governors of the Church will not bear with it, and I am sure, it is inexcusable on any other score, save that of necessity. At least it is no excuse to an Incumbent (what is too usually pleaded) *My Neighbours are content with once a fortnight*, what need I trouble my self any more? To this I say (1) This plea is made many times where it is not true: Some Neighbours are content so, not all. And they, who can not be so confident, as to complain to their Ministers face, will do it in his absence: Or, though haply they dare not accuse him to his Bishop, will mutter of it to persons of meaner rank, and amongst themselves at home. (2) If the people are so satisfied, yet is not this practice a satisfaction to the Law of God, or to the Church; nor will it be a satisfaction one day to a mans conscience. In short, Is the Lords Day to be kept holy? Is the publick worship thereon a Christian Duty or No? If it be, How then dare any person, to whom the Charge of Souls is committed, be Author to them of Neglecting one, or Prophaning the other?

other? Will not one Day all such his Peoples neglects and Prophanations, all their Alehouse-meetings, Revelling, Drunkeness and other Debaucherries, acted on the Lords Day, be charged on such their Minister? And lastly, in case the people really be thus content, it is a shrewd Argument they are grossly Lukewarm and Irreligious. Now it would be enquired, and will one day, is not the peoples lukewarmnes, their Ministers sin? Has not he been a Precedent to them therein? Has not his neglect of his duty bred them thereto? If they had been better instructed, more constantly warned & called upon, they would have had more knowledg, more warmth, more sence of their duty, more Faith and belief of its obligation, than to have satisfied themselves with such slender attendance on God, and so little minding their Souls. But 'tis time to finish this large Porch to so small a Fabrick.

What I have said, is from a serious conscience of my own Duty, and in the real fear of God. If it have effect to amend any, I shall rejoice therein and bles God. If it have not, I have born my testimony in this great and publick concern of Religion. I will not by Gods grace be an offender against my own rules: And I trust one day, that whatever my Defects and Omissions have been in other cases, (as they are and have been, God help me, very many) yet that God through Christ will one day pardon them all, and judge touching me, as to this Matter that *Liberavi animam meam*. God deliver us all from those judgments, both here and hereafter, which our Relapses after our late Repentance, and

vows

tions in our Miseries, or to speak it in Scripture language, which our *returning to our vomit*, may most justly bring upon us, and for which I must declare, before all the World, I dayly expect yet a *return of an overflowing scourge*, in one kind or other, if not prevented by a sudden Reformation; to which I know no one thing that will be of more general conducement, than a strict and constant observation of the Lords Day, the thing I have aymed at in this paper, and in the following Discourse.

Cork. Nov: 17. 1696

THE Reader may be pleased to understand the whole Paragraph included in Crochets thus [] pag. 13 and 14. as also another out of *Ignatius*, pag. 27, 28. were passed over, for haste's sake, at the delivery of this Sermon, but were notwithstanding now thought fit to appear in their places.

E R R A T A.

PAge 19. l. 21. for *thereon* read *then*. p. 26. l. 7. for *seen r. been*. p. 28. l. 26, 27. the words (namely by our Lords appointment, as in other cases) should not have been put in Italick letter, for they are not the Fathers words. p. 36. in the margin r. from *ill imputations*. In Pref. p. iii. l. penult. r. a *Virtual*. p. ix. l. 3. r. severely. Other literal escapes crave pardon on course.

A

S E R M O N

Touching

The L O R D S D A Y.

Revelation I. Ver. x. First part.

I was in the Spirit on the Lords Day.

From these words I purpose to <sup>The design
of this Dis-
course.</sup> assert, First, the Divine Right of the Lords Day; Then, the true Christian way of keeping it. *I was in the Spirit on the Lords Day;* which day I shall not doubt, after some of the Fathers, but especially after our own Church, both in her Canons and much oftner, and more

B expressly

*A Sermon touching
expressly in the Homily concerning
the Time and Place of Prayer, to stite
a Christian Sabbath.*

Sect I. And first as to its Divine Right ;
 The style of the Text asserts the
 Lords Day to be of Christ's appointment.

'Tis the Lords Day. In the Original Greek Κυριακὴ ἡμέρα. An Epithet [or Term] but once more occurring in Holy Writt, viz. 1 Cor. xi. 20. where the Holy Communion is called Κυριακὴ δεῖπνον. *The Lords Supper:* Both equally the Lords, because both, by the same appropriative term, styled such : And if both equally his, then both Instituted by him.

Touching the Lords Institution of his Supper none doubteth : And why should any doubt of his Institution of the Lords Day ? when 'tis the same Lord to whom both are holy : And when by a word peculiar, or which seems coined on purpose to assert his claim, he, the same Lord, has avouched them both his ; and nothing else, throughout the whole Scripture, in the same stile avouched his.

Yet

Yet are there amongst us, I mean that call themselves Sons of our Church, too many, who really place the Lords Day upon the same level with (if not below) other Church Holy-days: they do so at least, if we may judg of their Faith by their Works, which some think surer both discoveries and tests of what men believe, than any words can be. I crave your patience therefore while I remove that insolent demand, (it is so at least, as some use to put it) How can you make out the Institution of the Lords Day? and where find you, or what ground is there for, a Septenary Christian Sabbath?

The answer is: A Christian Sabbath according as Christian Temples, a Christian Priesthood and other necessary appendages of Christian Worship, we cannot expect to meet with elder than Christianity it self. But a Sabbath, no less than Temples or places dedicated to Divine Worship, no less than a Priesthood and such like adjuncts of Worship we find much elder, even before Moses's Law,

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as well as under it; and all perpetual, all positively moral; though as the new Law came, it must be confess all, and particularly the Sabbath, received thereby some new modifications as well as new names. Now

Sect. III. The sum of the sum of what I shall advance to the further clear this matter, shall be directed proof. to these three Points.

A Sabbath or certain day of rest for Publick Worship is dictated by the Law natural.

A Seventh day by God's eldest Laws positive.

This Seventh day by the Law Christian; I mean the eldest Records of our Christianity.

I must for that brevity's sake, which use has made necessary, waive the deductions I had prepared at length from the Law of Nature, as to this matter, and say in few words, summarily.

Sect. IV. Nature teaches, God is publickly to be worshipped. Publick Worship cannot be without times publickly ascertained for it. If such times be either too short, or too seldom returning, the

reason for a Sabbath.

the impressions of God, of Holiness, and of an Unseen World, which such Publick Worship is designed to make on the Worshippers, will either be very slight, or by infrequency defaced beyond recovery: In either of which cases, *the worship* is rendered *unprofitable*. Further, since 'tis impossible for us intirely to attend *two things at once*, therefore *on such days* as this Publick Worship is to be paid, *common busness is to be laid aside*. There must then, through all Bodies or Societies of People, be frequent vacations from ordinary Employments, for the Publick Worship of God: That is a Sabbath or fixt and certain time of *holy rest*; *for the publick Offices of Religion is from Nature*.

For such reasons as these (to come briefly to *Law positive*) we may with humble reverence conceive, it was, that the most holy and wise God has provided there should be extant a very early Revelation, and most ancient Record of his resting immediately upon the finishing of the Creation,

Sect. V.
The first institution of a Sabbath in Paradise.

Creation, Gen. ii. v. 1, 2, 3. Thus the Heavens and the Earth were finished, and all the host of them; and on the Seventh day God ended his work which he had made, and rested the Seventh day from all his works which he had made, and God blessed the Seventh day and sanctified it: because in it he had rested from all his work which God created and made. By these words there must be designed either a direct *Command given*, or at least a precedent, in the Oeconomy of God's actions, *proposed*, which might be instead of a *Command* for keeping a Seventh day from the begining Holy unto God. For mine own part I am of the mind, with

* Rivet
alleges 30
of the Re-
formed Di-
vines be-
yond Sea:
Besides di-
verse of the
Fathers
and even
of the
Romanists.
Dissert de
Orig. Sab.
bat cap. I

the *generality of Interpreters, both antient and modern, It is a Command. For what less can be meant by Gods blessing the Seventh day and sanctifying it. Let blessing it signify what it can, sanctifying it in the very primary sense of the word signifies, separating it, namely to Religious purposes. Now how could it be thus separated without a Command? The

The conceit of a *Prolepsis* here, or that this was spoken and recorded out of time, only as a kind of antedating the Fourth Commandment, besides that it is forced, if not rash (and with all likelihood, in that great person who first advanced the Notion, due merely to an excess of zeal against Judaism) is, no better than a bold begging of the Question without any ground in the Text or Context: rather indeed, against the manifest import and scope of both. For 'tis plain thence, that the Six days and the works thereof being ended, God did then [or on that first Seventh day of time] actually *rest*, that is as St. *Austin* expounds it, *cease from making other kinds of Creatures*. But how incongruous is it to refer things spoken continuedly, and connected as done in one and the same instant, to refer such things, I say, to so distant parts of time? (viz.) Gods *resting* to the first Seventh day of time, and his *blessing and sanctifying* the Seventh day to another like Seventh day, above two thousand years

Sect. VI.
*Objections
answered.*

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years after ? This is forcing wide a
sunder what God joined. Who can
digest this Paraphrase on the Text ?
" God having finisht his Six days
" work, then Rested the Seventh
" day ; and two thousand five hund-
" red and fourteen years after, he
" Sanctified the like day of the
" Week, or appointed it to be kept
" Holy. If so, I say here are two *Se-*
venth days spoken of in one and the
same word : the Seventh day where-
on God rested, and the Seventh day
which recurred in the weekly course
so long after ; which I think all men
of sense must acknowledge to be as
great a violence as was ever used to
a word ; and never allowed in inter-
preting any other place of Scripture ;
wherefore not to be admitted here.

Add hereto, that when this Insti-
tution came to be reinforced at *Sinai* ;
(the observation of the Sabbath hav-
ing been discontinued by the *Israe-*
lites during their travel, and perhaps
during their bondage too) the very
wording of the Command bespeaks
the thing commanded to have been
of

of elder use. For *Remembering*, is of things formerly known. Now *Remember the Sabbath day to keep it holy*, is the very letter of the Text: On which the Jews tell us, as *Tertullian* himself reports it, that God sanctifyed the Seventh day from the beginning, by resting thereon from all his works; and therefore *Moses* said *Remember the Sabbath day*.

If it be objected the sanctifying a Seventh day could be no Command from the beginning, for then we should have had it amongst the *Precepts of the Sons of Noah*, I answer (to say nothing of the uncertainty of the Tradition of those Precepts any otherwise than as they are grounded in *Moses's writings*) Neither have we in these Precepts any mention of Sacrifices, of Psayer, of a Priesthood, &c. Yet are we sure that *Adam* had **Command**, or which is much the same, Directions or **Revelations** from God touching all these; And that they were practised by him and his posterity before the Law. If it be said these were includ-

in the Precept [Gnal Birkath Hash-
shem] touching *Divine Worship*, (or,
against profaning the Name of God,
for I think the words may be ren-
dered either way) I say, so may this
of the Sabbath well be too : and the
rather, in as much as it being impossi-
ble to perform an outward act, with-
out time, the same Law, which com-
mands that Act, must be understood
to command time for the doing it.

Sect. VII. But supposing (not granting) no
Gods Example Oblivious proper command then given, yet
can it not be denied, that God by
declaring, and causing to be record-
ed this his Procedure, of gradually
finishing all his works in Six days,
and resting the Seventh did propose
his practice as a *precedent* to our first
Parents, for their Ordinary passing
their time. God was under no ne-
cessity to take up Six days in making
the World. He could have done it,
had he pleased in Six hours ; Nay in
Six minutes. Nor was he under
any fatigue by working, so that he
needed to talk of resting ; therefore
his proceeding thus, and not wrap-
ing

ing up his procedure in darkness and silence, but making all matter of Re-
velation, and a standing Record, plainly shews he design'd thereby to teach *Adam* and in him all mankind, they were neither to live Idle any of their days (for God worked Six) nor to work each day as they listed, for God rested the Seventh and blessed it, that is he made it a Holy Rest, a Sabbath.

From this either Command or *Sect VIII.* Precedent without all doubt proceed-
ed, even before *Moses's Law*, the Ob-
servation of *The Sabbath* amongst all such at least as adhered to the wor-
ship of the true God: which obser-
vation has been by diverse learned men amply proved both from Scrip-
ture and Fathers: the proof is too long, here to insert. I will only mention that *St. Epiphanius* expres-
ly distinguishes betwixt *τὸν φύσην*, &c. *The Sabbath by nature* [or Law Naturall] appointed from the beginning, and *τὸν νόμον*, &c. *The Sabbath ordained under the Law*; which shews a Sabbath before the Law was in his

*The Sabbath obser-
ved by the
Church be-
fore the
Law.*

time, or at least by him, in no wise doubted of.

Sect. IX. *For mine own part, I am in that Paradox (with submission to better and Eve judgments) that the Sabbath was observed the kept by Adam in Paradise (notwithstanding what the Rabbies talk to the contrary) and that it was the only intire day he stod in his Innocency. For that Adam fell not on the Sixth day (as many have thought) Eves being Created late that Day, and God's pronouncing all very good for the conclusion of the day seem to me little less than demonstration. And whereas God having finished his works, immediatly rested, blessed the Seventh day, and sanctified it, it looks not likely that the day which God blessed and sanctified should be the day on which the curse enter'd into the World. Therefore I say it seems to me most probable, that our first Parents received the revelation of Gods resting, upon the very day he rested, and so kept the first Seventh or Sabbath day in Paradise.*

But

But be that as it shall, I contend not. [However, I think it cannot be denied, but to them, who in those *early ages* knew the History of the Creation (which undoubtedly *Seth's* Race in general till the Flood, and many of them long after it, did know) there was, as also there will be to the end of the World, more reason for keeping one Day in Seven, than one Day in Six, or one in Eight, Nine, or Ten, &c; for that the first Period, by which, even from the beginning, Time was distinguisht, was that of a septenary of Days or a Week: *God worked Six Days, and rested the Seventh.* Nor is it improbable, but that to such a periodical distinction of days may that passage (Gen. iv. 3.) be referr'd. *At the end of days,* (so stands it in the Hebrew Text, what we too largely render, *In process of time*) that is, not improbably I say, upon the Revolution of some certain Week, namely upon some Sabbath Day, *Cain and Abel brought their Offerings.* The like may be believed of

of those Texts in *Job*, (a History generally granted to be elder than the Law) *There was a day when the Sons of God* (as the Holy Race are stiled, *Gen. vi. 2.*) *came to present themselves before the Lord, Job i. 6.* and *ii. 1.* This cannot be better fix'd, than as by Learned Persons it is, on the Sabbath Day;

Sect. X. But to pass the Patriarchal Observation.] There can be no question of the command of the Sabbath from *Mount Sinai* amongst the other Commands of the Decalogue. It is delivered in a style more emphatical than any of the other: And therefore a man would wonder, that it alone of all the Ten should not be Moral. *Remember the Sabbath Day to keep it holy:* which words, that they should injoyn matter of meer Ceremony, of concernment only to the Jews, and of no lasting obligation to Christians, as to a weekly day of a holy rest for the publick Service of God, the Arguments which I have yet known offered, I must confess are much too feeble to perswade. *Tis*

The fourth Command, of the Decalogue, M. ral.

Tis true indeed the Apostle tells us (*Coloss. ii. 16, 17.*) the Jewish differencings of *Meats and Drinks*, their *Holy days*, their *New Moons and Sabbaths* [Sabbath days, is not in the original, but Sabbaths] that is their great variety of Carnal Rests, their Sabbaths of Years, and their, Sabbaths of Months, and their Sabbaths of Days, for all these they had ; their Feast-Sabbaths and Fast-Sabbaths, and the peculiar ways of observing them, by feeding on certain appointed Meats, and abstaining from others usual enough at common seasons ; all these were a shadow of *things to come*. But will this which concerns only a part of the Ceremonial Law, evacuate one of the branches of the Decalogue, all whose other Commands are confessedly moral ? Let that precise Seventh day, namely the last day of the Week be *Temporary*, and only obligatory till the fullness of time were come, Let *bodily rest*, and *strictness of the rest* thereon enjoyned to the Jews, not to do so much of *servile work* as to kindle

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kindle a fire thereon : let these I say be Ceremonial, significative of a spiritual Rest under the Gospel ; Was therefore a weekly Sabbath holy to God for his publick worship a shadow too ? and no certain constant proportion of time to be allowed as separate to God, because the multitude of Jewish Festivals, and even the Judaism and Ceremonialness of the Sabbath, were to be abrogated, which is the utmost can be concluded hence. Let us beware of arguing thus, there being no reason for such conclusion as the Objectours would infer.

Before we resolve of laying aside any part of the Law of God, let us consider it better.

There was more in the Command then a meer Carnall Rest, and therefore more than a Ceremony, Remember to keep holy the Sabbath day. Resting from common labours thereon was a Ceremony ; but somewhat of this Rest a Ceremony necessary and pre-requisite to the keeping of it Holy ; the main substance of the Command,

mand, or chief matter commanded, was *keeping it holy*; that is, worshiping God thereon, in publick; contemplating him and his works, in secret; being wholly free to him, for that day. Is Divine Worship and Holy Contemplation, and Converse with God a Ceremony?

Further; Somewhat there is too in the Command, as to other days, which we cannot account Ceremonious. Is it a Ceremony, a thing in it self meerly Indifferent, how we spend our time? the Regulation of which is most plainly the summe of this Commandment. *Six days to be spent in our common calling*, as persons of such or such condition, or occupation: And a *Seventh in our holy calling* as worshippers of the true God.

Let who will say this Command Sect. XI.
is meerly Ceremonial, I am sure no The Judge-
Son of the Church of England must
ment of our
Churches
say so. For if this as well as the
herein.
other nine Commandments be not,
in the Judgment of our Church, a
part of the Moral Law, why were

we just now upon our knees, before God, by order of our Church, begging Gods mercy for our breaking it, and his Grace for inclining our hearts to keep it? What to keep a Jewish abrogate Ceremony?

No no, Its moral obligation is by our Church and us, before God, solemnly acknowledged in these very Prayers, as oft as we make them; and further, as before hinted in the *Homily of the time and place of Prayer*, to which I refer my self, it is more at large asserted. Now sure our holy Mother never intended both her self to falsify with God and Man, and to breed her Children too, to so hopeful a practice: A hopeful practice, I say, to falsify with God in her Prayers, even in her most solemn Office, the Communion Service; and with Man, in her form of Doctrine *W. homil* or Homilies; both which she does, if this be not her sence. It is then the Judgment of our Church what we have otherwise proved, that by the eldest positive Law of God, a Seventh day is holy to him.

And

And this Seventh day is now the Sect.XII. Lords day, or First day of the Week, ^{The Reasonableness of Christians Peoples observing the Lords day instead of the Jewish Sabbath.} by the Law Christian; Here also the evidence is too long to give it in, in full, at present. But.

First, a word or two for the *reasonableness* of the First day of the Week under the Christian state. *is the Sabbath.* The very self same reasons, with which God of old bound the Seventh day-Sabbath on *Adam*, and on the Jews, bind the observation of the First day of the Week upon us Christians.

The reason to *Adam* was, *on the Sixth day God ended his works, that he had Created, and Rested the Seventh*: In like manner, the Seventh day of the Week being ended our Lord Jesus had finisht his work of the new Creation, in that thereon *by his resurrection*, he made Man again the second time happily immortal; and having wrested from Death its Sting, from the Grave its Victory, opened the Kingdom of Heaven to all Believers; entred into it himself, and *began the everlasting Sabbathism* *of*

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of the new World: Which work had he not finisht, what had it advantaged poor mankind to have been Created once? Alas! had not the work of Redemption been compleat-ed, Mans first Creation had only capacitated him to have been eternally miserable. This reason therefore from the Divine Rest thereon, holds, to us Christians, much stronger for this Christian Sabbath.

Deut: v. 15.

The Reason to the Jews in speci-all was, because the *Lord thy God brought thee out of the Land of Egypt through a mighty hand and an out-stretched arm, therefore the Lord thy God commanded thee to keep the Sabbath day.* On the Sabbath or Seventh day, say the Jewish Doctors, their Forefathers sung their *πειρίξιον*, or *Triumphal Hymne to God at the Red Sea*, over the drowned Egyptians. And on the first day of the Week, while it was yet early, Our Lord rose from the dead, as out of a Red Sea of Bloud, and brought with him the raised Bodies of many Saints which slept (the Bodies of our first Parents

faith

faith an old tradition) and having thus rescued mankind from under the bonds of Sin and Death, and of him that had the power of Death, the Devil, he made a shew of them *triumphing over them openly*. Thus also there is the like reason for the First day of the Week to be a Christian Sabbath, as there was for the Seventh day to be the Jewish.

But where have we any *Institution for this day*, in the Records of the New Testament?

I answer our Lord *Instituted it* the most effectual way imaginable, namely *by his own practice*. His frequent, if not constant, shewing himself to his Disciples *on this day*, during the Forty days after his Resurrection, his meeting them in their Assemblies, sometimes with some of them *breaking bread*, with all of them always *speaking of the things pertaining to the Kingdom of God*, was as solemn a dedication of this day to the Christian worship, as well can be conceived. *John, xx. 19. The same day (which was ver. 1. the first day*

Sect.XIII
Of the Institution of the Lords Day. 1. By Christ himself.

day of the week) at evening the doors being shut for fear of the Jews, came Jesus where the Disciples were assembled and stood in the midst of them and said, *Peace be unto you*; and shewed them his hands and his feet. *And on the Eighth day*, which (reckoning after the Jewish use, inclusively) was the next Lords day, they are met again (ver 26.) and now Thomas was with them: for the course of Sunday-Assemblies was begun) and Jesus came again the Doors being shut, and said *Peace be unto you*. Then addressing himself more particularly to Thomas, for the satisfying his doubts, and thereby confirming the Faith of them all, he pronounces a Blessing, not only on them, but on all that should believe on him to the end of the World. How often, in those Forty days, our Lord appeared to his Disciples, it has not pleased the Holy Ghost precisely to set down. *Two Lords days apparitions to them, in their assembly, we have thus seen expressly on Record*: and on the same days, several private

private apparitions to diverse of them apart, are recorded also, which we may not stand to examine.

Thirdly, the most famous and often forc-appointed appearance, on the mountain *in Galilee* (a place distant enough from *Jerusalem*, that none might fear disturbance from the Chief Priests and their Partisans) is by some very great men placed *on the Lord's day*: at which time he was seen of above Five hundred Brethren at once, speaking no doubt (as his use was) of the things pertaining to the Kingdom of God. And being that this his appearance cannot, consistently with St. Paul's account, be ^{1 Cor. xv.} coincident with that at his Ascension, ^{6,7.} there is little probability (all circumstances being considered) for placing it *on any other day*.

Last of all, our Lord chose to bless the First day of the Week by that most illustrious manifestation of his being the Son of God, in *sending the spirit of Promise*. *Acts. xi. 1.* When the day of *Pentecost* was fully come (*Pentecost*, that is the Fiftieth day

day (there is no reason to regard precisely the Jewish Festival, or to make a proper name of a common one) on the Fiftieth day, I say, which from the Resurrection must needs fall on the First day of the week, reckon it at leisure) they were all with one accord in one place (continuing still their Assemblies on the First day of the week) *and suddenly there came a sound from Heaven, as of a mighty wind.* In a word the Holy Spirit most miraculously came upon them all, as the Lord had promised. Here is from our Lord himself another sanctifying of the Lords day to the purpose. For indeed, with it, he miraculously sanctified the whole body of the faithfull assembled thereon.

2. *By his Apostles:* Subsequent hereto, or after the mission of the holy Ghost, the Apostles, and Apostolical Churches constant observing the Lords day in its weekly course, as is most probable upon Apostolical Orders for it, was a continued or reinforced practical Divine Institution of the same. Divine

I said: For none will doubt whatever Orders proceeded from the Apostles, as Planters of Christianity in the World, were of the same authority, as if they had come immediately from Christ who sent them.

As to the practice of the Church: *At Troas, St Paul passing to Jerusalem, upon the first day of the week, when the Disciples came together to break Bread preached to them.* Acts xx. 7. St. Paul's preaching, at that time, might be as to that Church casual enough: but it appears to have been the stated and usual course, the *Dies Natus for the Churches meeting together to break Bread.*

Besides this solemn and continued practice, we have the footsteps of the Apostolical mandate it self, *1 Cor. xvi. 1. 2. Now concerning the collection for the Saints as I have given order to the Churches of Galatia even so do yee; upon the first day of the Week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come.* The Churches of Galatia,

E were

were of a great extent. He had given orders in those Churches; and now gives orders also in *Corinth* for Lords day-alms. The private laying aside at home, if we will interpret it consonantly to what we are assured to have seen from the beginning the usual practice, was only in order to the depositing all in the Assembly, with the Chief Minister of the Church, called in *Justin Martyr's* days the *Περιέτης*, or Bishop: For if this had not been design'd, the end he mentions would not have been obtained. There would have needed still a *Gathering* of all when he came. But at the celebration of the Eucharist, styled in those days *Breaking of Bread*, the Deacons collected, what each person offered, and delivered it to the trust of the Bishop, as we read more at large in the Antients. This collection therefore proves a Communion that day, and the Apostles order being plain for what was *Accessary*, must be acknowledged for the *Principal*. Now if the Apostle gave order for the *Com-*

Communion, and Collection thereat, on the Lords day, no doubt he gave orders for the Assemblies thereon, at which the one was to be celebrated, and the other made. And then if we admit, that *the Doctrine and Tradition of all the Apostles was one and the same*, as the Ancients affirm, and I know not on what good reasons any can deny, it will follow, that it was an Apostolical Order, that the Lords day should be the day of publick Christian Assemblies.

In this assertion of the *sacredness* Sect. 14. *of the Lords Day*, partly from the Institution of Christ and afterwards by the Order of the Apostles, *the Antient Fathers are unanimous*.

The Antient Fathers are unanimous herein.

Above all others, memorable is that large Text of St. *Ignatius*, (an early Martyr of Christ, who himself avows, as his Text is commonly rendred, that he saw our Lord Jesus in the flesh, after his Resurrection; and who was ordained Bishop of *Antioch*, by the imposition of the hands of St. *Peter* himself; truely therefore St. *Peters Successor*, and an

A Sermon touching

Apostolical Father) Μηκέτι ἐν ταῦτα βασι-
ζωμεν Ιερεῖς εἰς σαββατι-
ζωμενούς saith he. *Let us there-
fore no longer Jewishly keep the Sab-
bath* [that is, neither on the day,
nor in the manner the Jews do, which
manner he there exposeth] — *But
let each of us spiritually keep the Sab-
bath, rejoicing in meditations on the
Law of God, admiring the works of his
hand* — *Let every one that loves
Christ keep the Lords Day* — *the
Queen of days* — *on which our life
rose, and victory over death was got-
ten* : with more Elogies of it there
to be seen. Now here the Jewish
Sabbaths and Sabatising are expressly
required to be laid aside, and a Spi-
ritual Rest, and the Lords Day
injoynd instead thereof. But St.
Athanasius, in his Homily *De Semen-
te*, goes farther and teaches us, the
*Lord of the Sabbath Meritum τὸ οὐα-
κτοῦ, &c. translated the Sabbath Day
to the Lords Day.* And further : *The
Apostles & Apostolical Men did ordain
(namely by our Lords appointment,
as in other cases) that the Lords Day
should be kept with Religious Solemnity
faith*

faith St. *Austin*; And much more on the same purpose have others which I must wave. *Sunday* then does not stand on the same foot with other Church Holy days. It is more sacred, truly of Divine Right, *the Lords Day*, or a Christian Sabbath.

Now as to the true Christian way Sect. 15.
of keeping it. *I was*, faith St. *John* How the
Lords day
is to be
kept. *in the Spirit on the Lords day.*

Time will not permit me to present the various glosses on this phrase. To shorten all: I will readily acknowledg, we now adays cannot be in the spirit any Lords day, as St. *John was on this*, in the Text. He was in a prophetick ecstasy. But that, which in all likelyhood led him into this exalted temper, and which in our state of things bears analogy thereto, may be and ought to be our entertainment each Lords Day. St. *John was now in Patmos*, a small Island in the *Archipelago*, between *Crete and Asia minor*, banisht thither by *Domitian* for the word of God, and for the testimony of *Jesus Christ*. Here was no assembly of Christians for him

him to joyn with ; But the Lords Day coming upon him in course, we cannot well but conceive him taken up in this his Solitude with Prayer, Praise, and Contemplations suitable to the day ; and in these being transported, to have had his Soul wholly possest by the Holy Spirit, and to have received from our Lord all those Revelations, which in this book he Records. And thus past that whole day (at least far the greatest part of it) with the beloved Disciple. For in one day, as is conceived by very learned Interpreters, had he all those apocalyptick visions.

They who cannot ascend into heaven, may yet go up to the mountain. We are not, in the present state, to expect Visions and Revelations each Lords Day. St. John himself had them not, that we know of, but while in *Patmos*, and when God made his Church amends, as I may say, for the want of his common Ministry, by extraordinary Revelations, which were to convince the World and all the Powers of Hell,

Hell, that their malice could not suppress the Gospel, but only make it shine another way clearer and farther; and that however Tyrants might drive the messengers of those glad tydings into desolate corners, so as some Assemblies might for a season want their living voice, yet should they not be able to hinder, but the whole World should ring of their testimony wherever they were, and thereby know, in what methods and disguises, the Grand Master of all the Tyrants on earth (the Devil) has and shall, in the several ages of Mankind, set them on work, to the end of all things; so that I say, St. John being thus in the Spirit was not common even to himself.

Waving then what was extraordinary, Let us attend to what is ordinary and ought to be constant. We may, and ought on the Lords Day to be (1) *in Spiritual Exercises*, and (2) *in a Spiritual temper* for attending them.

Sect. 16. *Spiritual Exercises*, I call the offices of Worship, or ordinary duties of Devotion on the Lords Day: and those are either *Publick, Private, or Secret*: which cannot commonly be omitted without sin.

Publick duties, are those which are performed in Church-Assemblies; And they are chiefly four: in their Scripture Names, *Praying, Singing, Doctrine, and Breaking of Bread*: There is no reason to surmise, from what we have extant in the *Acts*, and in the first Epistle to the *Corinthians*, that any Lords Day in the Primitive Church passed without each of these in their Solemnyt. What amongst us is most neglected, give me leave to touch upon.

Of which sort is *constant communicating*. The Christian Church while it continued in any tolerable purity, never spent a Lords Day without the Lords Supper; on which of old it was more Scandalous for any Christians to turn their backs, than it is now for Men amongst us to live *Excommunicate*: (this I could easily

easily prove at large, but must forbear.) And that our own Church esteems the Lords day but half celebrated, without the Communion, appears, by her having provided a Communion Service for every Lords Day in the Year. The Communion, as we have heard, was ever attended with a Collection for the Poor, now called Oblations. *Never Eucharist without Offertory.* And this we have seen to be as ancient as St. Pauls planting the Gospel.

Doctrine was subdivided into Prophesying (or Interpreting of Scripture) which we now call Preaching, into Reading, Exhortation, Teaching, and perhaps otherwise. Now the word commonly used for teaching is *Katechise*. This Office was of so great note in the Primitive Church, that it was committed to some choice Person appointed purposely thereto; but him commonly most learned. And by Catechising, I do not mean, *meir hearing young People repeat the words of their Catechism*, but

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expounding to them the Doctrine of it ; Examining them upon such Expositions, and by all the several plainest ways possible, inculcating these Doctrines, till they understand them. And for gaining reverence to this Office, as well as for other reasons, which I will not name, *Elder people ought to fit by*. In a word all forein Churches outdo us herein : And if we take not more care, than yet usual amongst us as to this work, we shall without a miracle, in the next age, go very neer to loose our Religion.

Private Duties I call those which are performed in private Families ; Parents, Children, Sojourners, Servants, joyning in Prayer and Praises to God, and in reading his Word, and other good Books as convenience offers.

Secret Duties are such as every Christian should perform by themselves in the Closet or Retirements Such are Meditation, self Examination, Recollection of our improvements, and in the close, Prayer and Thanksgivin

Thanksgiving as occasion requires.

Those who demand *Proof* for these, being duties of the day, will give me leave to ask them whether such practices in the Family, or in ^{Proof for these Duties.} the Closet, be necessary, and duties on any day? If they be so, there is no sufficient reason for their omission on the Lords day, when by Law of God and Man there is most leisure for them. Besides they will be pleased to consult *Numbers xxviii. 9, 10.* where they will find the peculiar *sacrifice for the Sabbath, both Morning and Evening,* was required of the Jews, over and above the *continual daily Burnt offering;* the like too upon the New Moons, ver. 24. and on other Festivals, ver. ult. That which I infer from hence is, that the publick Lords Days Worship, and other Festival Offices, must not supercede or abate our ordinary Private or Secret Devotions on those Dayes. These are to be faithfully superaded to them.

15

Section
XVIII.*A Vindi-
cation of this anism, and the like.*Practice
from ill in-
putations. I

I answer, there may be a Fanatical (and perhaps a Pharisaical) way too of doing these duties ; but the practice of the duties it self is not Fanatical or Pharisaical ; and much less is it Sabbatarianism. We must make Fanaticks and Sabbatarians of the most Ancient Fathers of the Primitive Church, and the most learned Doctors and Pillars of our own Church, if we can find either Fanaticisme or Sabbatarianisme in spending the whole Lords day in a succession, or holy exchange of such Duties, as these mentioned. *Justin Martyr* was no Fanatick nor Sabbatarian, yet in his second Apology he tells us the Christians of that age, which was but one hundred and forty Years from Christ, used to repeat at home what they had learned that day in the Publick Assembly. *Origen* and *St. Chrysostome* were no Fanaticks, nor yet Sabbatarians, yet both (nay the latter more than once) press

press the spending ('Ημέραν τάυτων ὅλων,
&c.) *This whole day in the exercise of
Spirituals.*

And to wave others of the Ancients and come neerer home. I scarce think any Son of the present Church will adventure to brand the Reformation in King *Edward the Sixths* days with Fanaticism or Sabbatarianism : yet under that, I find a *Canon* ac. knowledged for spending the *Lords Day in private Prayer and Thanksgiving, acknowledging our Offences, reconciling our selves to our Brethren, visiting the Sick, comforting the Afflicted, relieving the Poor, and instructing Children and Servants in the nurture and fear of the Lord.*

But to be sure, the Authors of the *Book of Homilies* we must not say were either Fanaticks or Sabbatarians : For the *Homilies* we are bound still to subscribe and approve at least, if not publickly to read : yet they teach, that *on this day people should cease from all common and bodily labour and give themselves wholly* [note that word] *to the exercises*

*A Sermon touching
exercises of Gods true Religion.*

Arch Bishop *Whitgift*, against the *Admonitioners*, was no *Fanatick*, *Puritan*, or *Sabbatarian*, yet saith he; *no man doubteth the meaning of these words*, *Six days shalt thou labour*, &c. to be this, *that seeing God hath permitted us Six days to do our own works in, we ought in the Seventh Wholly to serve him.*

Bishop *Francis White*, in his Book against the *Sabbatarians*, was neither *Fanatick* nor *Sabbatarian*, yet he tells us our Church requires, that *upon the Lords day Parents and Masters, instruct their Children and Servants in the fear and nurture of the Lord.*

Mr. *Hooker* was neither *Fanatick* nor *Sabbatarian*, yet he teaches, *we are to account the Sanctification of one Whole day in the week, a Duty which Gods immutable Law doth exact for ever.*

Finally, I believe no sober man will say that Excellent Book, *The Whole duty of man*, favours either of *Fanaticism* or *Sabbatarianism*, yet *Partit:*

Partit: 2. Sect. 17. The Author
teaches all in their Families the pra-
ctice I have perswaded.

But will some say, there were in
our Church who have taught other-
wise, who have justified Sports and
Revels on this day. Yes, and there
are too many at present who pra-
ctice otherwise; but I fear not to say,
both the one and the other, were
and are (I will hope not intentio-
nally, yet in reality and effect) in
this part the depravers of Religion,
the corrupters and disturbers of our
Church. It were easy to take off
that thin vail of learning, with which
such liberties have been set off; but
I must not divert thereto.

A word I ought to speak to that
temper of mind, with which we are
to attend holy duties; which ought
indeed to possess us every day, but
more especially on the Lords day.
That I called a *spiritual temper*. The
term I ground on those Texts. *Jude*
2. 6. *Praying in the Holy Ghost.* And
Ephes: 6. 18. Praying always with
all manner of Prayer and Supplication

Section
XIX.
Of spiritual
Temper. 29

A Sermon touching

in the Spirit : by which term, *Spirit*, no doubt both the Apostles meant, not praying with any such imaginary spiritual gift of Prayer, as is cryed up for absolutely necessary by many, but *praying with a devout holy temper of mind*; a temper consisting in the union of those several Graces of Gods Spirit, which ought to be exercised in Prayer: In short, praying with a heart full of Faith, and of Love towards God and Mankind; of the hopes of Glory, and so of contempt of this World. I may not now take time farther to open this Temper: but with such temper as this, should we this day perform all those parts of worship, which we any where offer. And to be employed in prayer and praise, and in like offices mentioned, with such temper, is to be as much *in the Spirit on the Lord's Day*, as in the present state of things, we can be. But I must draw to a conclusion.

Sect. XX. You have heard, beloved, how *Conclusion.* the antient Christians kept the *Lords Day*, and how we may and ought

ought to spend ours : Now give me leave to ask you (or will you be pleased to ask your selves) how you spend yours ?

In the Morning, if you can, many of you dress your selves more Vainly and Phantaistically, than you do all the Week; that's your first labour: Then some of you get a better Breakfast than on other days. Then to Church, and shew your selves; where if you are a little demure in part of the Prayers, that's the summ total of your Devotion. At other times you Gaze, one while you Whisper, Talk and Laugh ; another while some compose themselves, and Sleep. How small is the constantly-Serious, Devout and attentive Part? How strange a body now adays is a Christian Assembly? Then, when the Morning Offices are done, a more liberal Dinner than on other days, and what diversion we can find within doors, or without, as the weather serves, entertains the generality of us, the rest of the day. Good Lord forgive, Good Lord amend this.

By way of Exhortation. Wherefore, In a word, let what has been said prevail with all for a more reverend esteem & strict observation of the Lords Day: Let us distinguish it from other days, by something else, than **Holy-day Cloaths** and **Holy-day Fare**, and **Holy-day Liberties**. I must stand to it; the keeping up, amongst us, not only that small remain of the power of Godliness, which is yet left, but the very face of the Reformed Religion (which God be blessed we have fairer than our neighbours) depends very much hereon.

By way of Caution. Works of mercy may be, and ought to be done on this day, as well as on any other. When they come from a pious heart, they are Acts of Devotion, in his esteem, who hath said, *I will have mercy and not sacrifice.* And works of necessity, or grand conveniency, such as securing necessities of life when perishing, dressing fit food, or the like, forasmuch as they are neer a-kin to works of Mercy, are not on this day unlawful to Christian People. St. Ignatius, in the place before mentioned, taxes the

the feeding on cold Meat, this day, as a point of *Judaizing*. And there is an antient Canon, amongst those called Apostolical, *against fasting on the Lords Day*. Wherefore certainly such refreshment of our Bodies, and regard to their vigour, as may keep up our Spirits in the service of God, is not to be neglected. We ought this day, if any day, *to eat our meat with gladness*, as well as singleness of heart. But in all these things, we must be faithful to God and our selves; not framing necessities of business where there are none; and taking care, we in such sort use not the succours of Nature, as to turn them into burdens and hindrances.

I have done, and beseech God, what I have thus plainly, though too precipitantly, and briefly said, may effect in all, or some of us at least, a more constant, conscientious and spiritual discharge of our *Publick, Private and Secret duties* on this day. By this means a vein of intelligent and serious Religion will soon run through

A Sermon touching, &c.

through Families, and, by them, through Parishes, through City and Country. And this will soon settle and secure Religion to us ; and Religion settled will certainly settle and secure the Nation ; At least, if God see not fit to settle any of us here in this World, it will prepare and lead such of us, who are spiritual Worshippers of him, to an eternal settlement ; to a better Country, and therein to that glorious *Sabbatism* which remains for the Children of God. To which our Heavenly Father bring us all through Christ Jesus. Amen.

FINIS.

*Long
volume
would
not
fit
well
in
the
margin*

